

THE **CHRISTIAN** EVANGELIST

May 31, 1959

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The Disciples and Disunity
by RICHARD M. POPE

An Approach to Death
by GENE N. BRANSON





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by Dwight E. Stevenson

A Faith to Live by

SUPPOSE a secretary with a notebook walked around at your elbow all day and took down every word that you spoke! How long would it take to fill a printed book? If you are an ordinary conversationalist, you would probably fill a book about once a week; four books a month; 52 books a year!

But talking is only half of conversation. There is also listening. We have two ears and one mouth.

If the truth were known, however, most of us are better at talking than we are at listening. Oh, we hear what people say, all right! But how seldom do we really listen to people in order to understand them, to see things from their point of view and to extend our friendship to them?

'I was startled the other day to be told that several untrained people have set up offices in New York City and that they are making a good living—at about ten dollars an hour—by being sympathetic listeners.

One would think that there are enough friendly ears in New York City. Counting seven million people, each with two ears, that would make fourteen million ears! And yet, apparently, most of those ears are so filled with the noise of commerce, the music of entertainment and the chatter of self-interest that few are ready to listen—really to listen—to another person.

Anton Chekov once wrote a story of the horse and buggy days about a cab driver who lost an only son, and the next day went to work as usual. As passengers got in and out of his cab all day long he searched among them for even one pair of friendly ears.

"Yesterday my son died . . ." he would start to say. But no one heard him. Those who boarded his cab in pairs or groups were too busy talking among themselves; and those who got on alone were too preoccupied with their own thoughts.

And so the lonely cabby ended his empty day in the stable talking to his horse—sharing his grief with a dumb animal.

Of one thing we can be fairly certain: Among our friends and acquaintances there is someone who needs nothing from us right now so much as *a friendly pair of ears*. It is by listening that we confer upon a man the dignity of his person; it is by listening that we heal him when he is wounded; and it is by listening that we ourselves become better than we are.

Dr. Stevenson is professor of homiletics at The College of the Bible, Lexington, Kentucky.

The Disciples and Disunity

by Richard M. Pope

Professor of Church History
The College of the Bible
Lexington, Kentucky

● *This is the first in a series of two articles by Dr. Pope. Next week Dr. Pope will discuss "The Disciples and Unity."*

THERE is tragedy as well as glory in our Disciples' heritage. The essence of this tragedy is that essentially good men, devoted to a noble cause, are defeated by passions and limitations beyond their control.

The Disciples have labored sacrificially for more than a hundred years to bring unity to the divided people of Christendom, but in the eyes of the world, have

succeeded only in becoming another denomination.

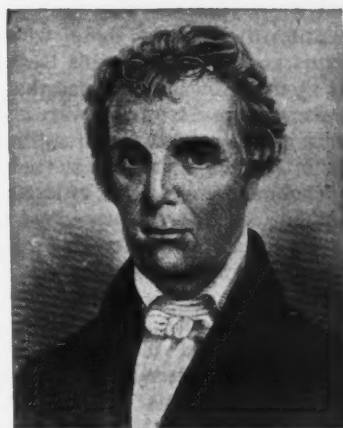
This tragedy is compounded by our own inner history of dissension and division. We have not only been unable to bring unity to the divided Body of Christ, but we have been unable even to preserve unity among ourselves.

This is the heart of our tragedy, and some understanding of this tragic element in our history is necessary if we are to avoid sentimentality and dishonesty in our image of ourselves.

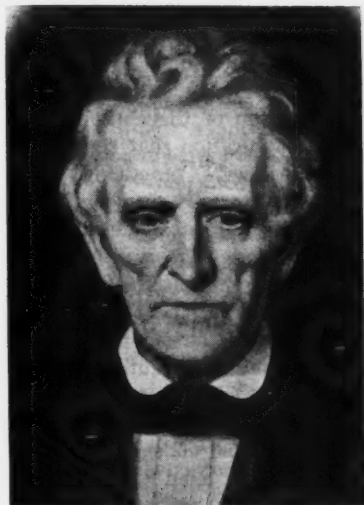
There were differences and controversies in the very beginning of our movement, which did not result in schism. There was antagonism between the followers of Barton W. Stone and Alexander Campbell over the preferred name of the church—whether it should be the "Christian Church," as Stone maintained, or "Disciples of Christ" as Campbell believed.

There was controversy over whether the church should have a paid ministry or not, over the charge that the "Christians" of the Stone movement were Arians, over the Millennialism that swept over America in the 1830's and 1840's, over Sunday schools (Stone and Campbell both opposed Sunday schools at first but later accepted them).

There was general agreement on the proper form of baptism (it was immersion), the design of baptism (it was for the remission of sins), and the subject of baptism (a believer), but even



BARTON W. STONE: advocate of open Communion. He was once rebuked by A. Campbell for admitting the unimmersed to the fellowship of the Lord's Table.



ELDER "RACCOON" JOHN SMITH upheld a concept of the baptism of intention, believing that God would accept the honest intention of those who practiced baptism the wrong way.

in this early day there was some conflict over whether the unimmersed could be saved, and the attitude one should take toward them.

Elder "Raccoon" John Smith, although he was mighty in debate with pedobaptists (those who baptized infants), upheld what might be called the concept of the baptism of intention, for he believed that God would accept the honest intention of those who practiced baptism in the wrong way—though he intended to do everything in his power to correct their ignorance!¹

Campbell, in his famous Lunenburg letter, and in other places, seems to have adopted the same position.² Robert Richardson has

written more than once in the *Millennial Harbinger* that there are Christians among the "sects," and his friend Isaac Errett wrote that, although the sects themselves were not of divine origin, there were Christians among them, and he goes on to write:

It will never do to unchristianize those on whose shoulders we are standing, and because of whose precious labors we are enabled to see some truths more clearly than they.³

It was this general conviction which led to the slogan much used in our history—"Not the only Christians, but Christians only."

Still, there were those who found grave danger in this trend of thought, and who argued that there was no Scriptural warrant for a clear answer to the question as to the fate of the unimmersed.

These differences are reflected in the controversy over "open Communion," with Campbell at one time rebuking Stone for admitting the unimmersed to the fellowship of the Lord's Table.⁴ But others held that since the Scriptures are silent at this point, there was no authority either to invite or debar the people of other churches who had not been immersed, and that therefore the Table should be spread and everyone permitted to judge for themselves.

Others went even further and took the position of Elder John Smith who said that if it was possible to pray and sing and worship with pedobaptists it ought also to be possible to have Communion with them, and that to do otherwise would show a sectarian spirit contrary to the Spirit of Christ.⁵

Although these and other controversies did not create actual separation in the early years of our movement, the years following the Civil War saw these dissensions become increasingly bitter. The use of instrumental music in the worship of the church, the formation of missionary societies, and the use of Sunday school literature were among the main sources of conflict.

The conservative element increasingly stressed the restoration of what they believed to be the faith and practice of the New Testament church as a condition for unity, and tended to believe that the silence of the New Testament concerning certain practices such as the use of the organ in worship did not imply consent, and that developments such as this represented the intrusion of human innovation without Scriptural authorization into the purity of the Apostolic church.

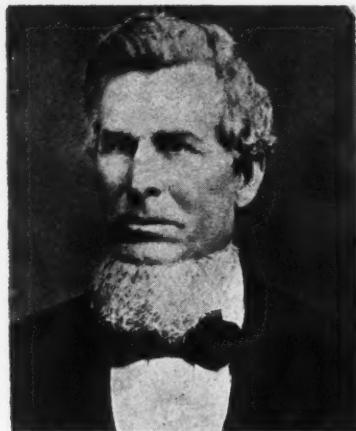
Moses E. Lard expressed the thinking of many in this conservative group when he wrote his *Quarterly* the following:

Let us agree to commune with the sprinkled sects around us, and soon we shall come to recognize them as Christians. Let us agree to recognize them as Christians, and immersion with its deep significance is buried in the grave of our folly. Then in not one whit will we be better than others. Let us countenance political charlatans as preachers, and we at once become corrupt as the loathsome nest on which Beecher sets to hatch the things he calls Christians. . . . Let us agree to admit organs, and soon the pious, the meek, the peace-loving, will abandon us, and our churches will become gay worldly things, literal Noah's arks, full of clean and unclean beasts.⁶

Lard, Franklin, Lipscomb and the other leaders of the conservative wing sincerely believed that the New Testament provides the Church with a pattern to follow in its organization, and worship, and that this pattern must be faithfully followed at all costs.

These people were true to the New Testament as they understood it, and they were willing to sacrifice unity, if necessary, for the sake of loyalty to their Lord.

In their hearts, I believe, they hoped that devout people from the "denominations" might be saved. But to show this publicly, or to cease from the most rigorous and loyal preaching of Christ's commands, as they understood them, would be to run the risk of encouraging error



MOSES E. LARD: He opposed open Communion for fear of minimizing the importance of baptism by immersion. "Let us agree to recognize them as Christians, and immersion, with its deep significance, is buried in the grave of our folly."

and furthering confusion in the Lord's House. At any rate, this group separated themselves completely, in time, from the rest of the movement, and became known, after about 1906, as the Churches of Christ.⁷

The separation of the Churches of Christ did not bring peace to the remainder of the movement. In the 20th century a further cleavage began to appear. The main controversy seems to have centered about the practice known by the ugly name "open membership." This was the admission of unimmersed adults from other communions into the membership of the church.

The accusation that some missionaries were practicing what amounted to open membership in their efforts to promote unity on the mission field was not answered to the satisfaction of a large number of people and this, coupled with the old fear of too much centralized authority, led to the "independent" missionary movement, the establishment of separate Bible colleges, separate conventions, and the virtual creation of a separate body of Christian people.

The presence of open membership churches and their advocates

(Continued on page 26.)

Editorials

Climate

IN JANUARY, we landed in Arizona in "shirtsleeve" weather. Near the middle of April, we saw it snow in Michigan. Each experience was an uncommon one, for the regions in which we have spent the most of our life.

It is an interesting venture to prepare a magazine in St. Louis that goes all over the world. We print spring and summer poems when it is fall and winter with some of our readers. No doubt they are well used to such peculiarities by this time.

More important is the spiritual climate. We emphasize the church seasons with special articles and appropriate comment. If it should be that Easter and Pentecost are forgotten for a year at a time, the spiritual climate of such persons and churches must be perpetual winter.

The great difference between the two kinds of climate is that "nobody does anything about the weather," but we can all do something about the atmosphere of the spirit. Every Christian has an inexhaustible supply of fuel for the fire. We need only to draw upon it. Or, better said, we need only to make ourselves ready to receive it. Having received it, a Christian will proceed to change the temperature of the surroundings.

One Deep

THE basketball season has long since been wrapped up and the interest is more toward home runs. But a phrase that came over the radio one Saturday afternoon in March still sticks in our minds, so we might as well make use of it.

A sports announcer, describing the Illinois state high school tournament, spoke of one basketball team as a "one-deep team." What is a one-deep team?

The team in question had one good and dependable man and four run-of-the-mill players. This was not enough. Someone else won the tournament. Baseball teams sometimes are said to be "two-deep," meaning that they have two good men for each position on the team.

Did you ever see a "one-deep" church? Of course a congregation has to have leaders of all sorts. Sometimes, through personal choice, or by default, most things end up in

the hands of one person. That's bad.

We know a church that would have closed the doors long since if one man had not kept it open through sacrificial labor and giving. We know more than one that is weak because one person insists on a sort of divine right to make all the decisions.

The free choice of leaders for the various activities in a congregation is no criterion for those elected to become dictators. Neither does such procedure give the rest of the members any right to loaf on the job.

The course of action is clear. *First*, the organization is completed. *Second*, the chosen leader conducts as many meetings as necessary to find out what the group understands to be the will of God for their future activity. *Third*, tasks are assigned and assumed. *Fourth* (if not earlier), study and training for the work is undertaken. *Fifth*, constant rapport must be maintained. Thus endeth the one-man team in that church.

The Normal Way of Youth

IT'S wonderful how unassuming youth can be in the service of the church. What sometimes seems deserving of praise, is just a normal part of life, to many younger ones.

We were just meditating on this during a morning worship service. (Meditation on high things is permissible, if suggested by the occasion, even if it is not directly connected with the order of worship!)

One boy had broken the mile record for his high school which had stood for twenty years, just the afternoon before. He was on hand to take his place in receiving the morning offering.

Another boy received the cup for being the outstanding member of his high school band, a large organization of a hundred people or so. He never thought of neglecting his duties as he went forward to receive the offering.

There was a girl, home from a long trip on orchestra tour, who thought it nothing but normal that she should take her place in the choir. Another girl, whose experience in world youth circles could have made her feel too important for local church work, was in the choir, too.

It's really encouraging to worship under conditions like that. There's hope for the future.



An Approach to Death

A Message for Memorial Day

by Gene N. Branson

Minister, First Christian Church
Plattsburg, Missouri

DEATH is often taken too seriously or approached erroneously. Many people shroud it in mystery, guilt, and fear. Everyone fears the unknown, we are told, but this is only a half-truth.

The infant begins life with complete ignorance of the future, yet he is not afraid of what the unknown future holds if he is within the strong arms of loving parents. Any fears he might have arise from a lack of faith in his superiors. Add to insecure circumstances the element of the unknown and fears multiply. Fear of the unknown future may be based on present insecurities.

The New Testament associates sorrow-death as an appropriate Christian feeling, because whenever contact with loved ones is broken there should naturally be sorrow. "Jesus wept" as he approached the tomb of his beloved friend Lazarus.

The New Testament does not, however, associate fear-death as a Christian emotion. Although death has unknown elements, there should be little fear, because we are always within the loving presence of our heavenly Father. "Let not your hearts be troubled; believe in God, believe also in me." (John 14:1.)

Death is normal, often a blessing to be welcomed by the person who is suffering. Anything that puts a veil of mystery around this part of our human experiences is a hindrance to the Christian understanding of death.

Some widely accepted practices that are upheld as a concern for people's feelings, but which are hindrances toward proper acceptance of death are: discouraging any thought or talk of death regardless of one's physical condition, refusing to allow a dead body to be seen except under certain prescribed conditions, never allowing the family to see the grave closed and cutting short a normal expression of sorrow and loneliness.

The easiest time to face the facts of death is while very young. If a child's questions are avoided he will associate death with something evil and mysterious. If his questions are faced and no strict prohibitions are connected with extreme illness and death, he will grow to accept death as a natural part of life's experience.

When one mother's small son found out from his friends that he was dying of an incurable disease, he asked his mother point-blank if it were true.

The mother's answer was her explanation of death. She swallowed hard, blinked back her tears, and said: "John, do you remember how sometimes you get so tired that you fall asleep on the couch before bedtime, and while you are sleeping Daddy comes and takes you to your own little bed?" He answered that he did.

"That is similar to death, son. This world is not our home. We don't belong here forever any more than you belonged on the couch, and when we die we will awake to find ourselves where we do belong, just as you awoke in your own bed. We are God's children; we belong with him; and that is where you will be when you leave this world through death."

In the midst of life as we leave our close friends to go to work or make a trip, we enjoy the 'good-byes' and pray God's blessings upon them. Our spiritual well being demands these 'good-byes' when our loved ones begin the heavenly journey.

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.—ROMANS 14:7-8

United Nations Agencies Are Performing Modern Miracles

From Despair to Hope

by Philip J. Varker

New Brunswick, New Jersey

AMUN and Khonsu posed for their picture. They were somewhat timid. Six months before they were lonely and frightened boys. Today they were students in a rehabilitation center for the blind directed by the United Nations and the International Labor Organization in Cairo.

They weren't sure of their names, but they did know that at last they were wanted. There was a place to sleep at night, there were clean clothes to wear and they no longer knew what it was to be very hungry. They were learning to read with their fingers. In time, they would learn a trade.

These boys are among some eighty students who are being given a primary education until thirteen years of age. Between thirteen and sixteen, the students are taught a trade.

This is but a small part of the work of United Nations agencies in helping the youth of the world to health and an education so that they can find a place in life where there can be happiness and a way of helping themselves and others.

In Nigeria, Ede Nwaegbo could laugh at the spots placed on his body for the Moon Festival. Until a few months before, this boy who lives in a bush village of conical clay huts, had never laughed nor enjoyed his five years of childhood. For, like twenty million other Africans, he had yaws. The spots had been ugly and painful, the sores of a disease which disfigures and destroys not only the body but the spirit—a tortured misery, from infancy to death.

Then into Ede's life came the miracle that is penicillin. With one dose of the drug, the disease was banished in ten days. For the price of an ice-cream sundae, a life was transformed. This was done with the help of the World Health Organization, known as WHO, and the United Nations Children's Fund, known as UNICEF. Both of these are agencies of the United Nations. So far, 15,000,000 victims of yaws have been successfully treated.

Eagerness to learn is general among youth of the nation called backward. Boys and girls in the refuge camps of Jordan, Syria, Lebanon, Iraq and the Gaza strip, to the number of a half million are eagerly grasping education offered to them through UNESCO, another United Nations agency.

Primary and secondary schools have been provided. Hundreds of boys and girls are in vocational schools, with university training for others.

For the youth of Libya, also eager to learn no matter how difficult the obstacles, an old barracks which had changed hands many times in the desert fighting was reconditioned by ILO people, a few broken-down typewriters were obtained and instructors recruited.

Text books were prepared in Arabic and instruction began. Boys could learn any trade or occupation they chose. In a few years they were so far advanced in their training that they edited their own magazine.

High on the wide plateaus amid the snow-capped

ILO Photo

In six months these Egyptian lads were transformed from lonely, frightened youngsters to what you see here. Blinded by disease, their future appeared without hope. Then came the day they will always remember. They were picked up and placed as students in a rehabilitation center for the blind directed by the United Nations and the International Labor Organization in Cairo.



peaks of the Andes in South America live seven million Andean Indians, lost descendants of the once fabled Inca civilization. They were known as the forgotten people and were among the poorest people on earth.

After years of studying the most difficult problem of helping these people, some were moved to the lowlands and opportunities for employment provided. For the youth of that group and for those who chose to remain high on their mountains, schools were provided by many labor groups throughout the world. Workshops were opened and there was a rush of Indian boys to apply for entrance.

This was in Bolivia. In Ecuador, a handicrafts project found young Indians coming from many distant communities, to learn not only new methods of weaving and dyeing, but to adapt their legendary designs to modern rugs, carpets and other woolen textiles.

The story of Shigenori Kameyama is told by WHO people as an example of great courage and faith. Polio struck Shigenori before he was two years old. It was a disease which, in Japan, had never been cured. No cure or treatment was known up to that time.

But Shigenori's mother was not going to sit back and watch her only child become hopelessly crippled without trying to do something about it. She pulled the boy to her back and began her journey from hospital to hospital. No one could do anything for the boy. But as she traveled, carrying the boy on her back for years, someone told her about a hospital in Tokyo where two United Nations agencies, WHO and UNICEF, had arranged for hospital people to go abroad and learn how such handicaps are overcome.

Shigenori was eight years old and helpless when he finally reached the Tokyo hospital. After two years he could feed himself and walk again. It was on crutches, to be sure, but he at last was doing everything for himself.

One of the great stories of Christ's miracles as told in the New Testament was that of healing the leper. While little is known about that dread disease in the western world, it is quite prevalent in the east where the warning bell and wailing cries have echoed down the centuries—symbols of despair and of outcasts expelled from human society by disease. Today, new-found drugs have changed the despair of doom to laughter of hope.

The foregoing covers only briefly the work of the United Nations agencies. A representative, in reviewing the work of the various agencies, had this to offer as a plea:

"Learn about the people of another country, their history, their culture. Join with people in other countries, in getting to know each other with mutual respect. Have a part in helping those who urgently desire to escape from ignorance. If living standards in those areas can be raised, there is hope that countries will become more stable and that wars will be less likely to occur."

WHEN WARS BEGIN

by Della Adams Leitner

This war began on such a date
And ended—so and so—
Thus history records, but he
Who looks beneath will know
That war begins, not at the time
The declaration's made
But when the seeds of strife are sown,
The rights of man betrayed.

In selfishness and mortal fear
And passions uncontrolled,
In envy, tyranny and greed,
The lust for power and gold—
These are beginnings and no pact
With statesmen's signatures
Makes peace while hate, revenge and wrong,
The cause of war endures.

LATE SPRING ON THE PRAIRIE

by Macie Lester Pickett

Oh, the joy of springtime
Now the ground is soaked.
Didn't seem like spring at all
With the land so choked.
Hear the meadow lark outside
Trilling fit to kill?
He's as happy as I am;
So's the whippoorwill.

Have to take a ride real soon—
Get outside the town—
See the grass and wild flowers
Spring out of the ground.
Dirt blown in by dust storms,
Settled now and wet,
Makes our prairie richer—
We'll be pretty yet!

HEART SONG

by Marie Daerr

The heart that lets itself be heard
Will sound as brave as any bird.
On many a dark day, it will make
A lovely song for a song's sake;
And, unabashed by shade and gloom,
Quicken to life a silent room.
The heart that lets the music flow
Will find its joyous art will grow
Effortlessly. Its notes will rise
Like larks' bright cantos, to the skies.
The heart that fashions melody
Will find a welcome easily . . .
And, more to be prized than anything,
Will cause another heart to sing!



● WCC and IMC on Ground Floor at Foreign Ministers' Conference

Nolde of CCIA at Geneva Conference

NEW YORK—Dr. O. Frederick Nolde of New York and Philadelphia, director of the Commission of the Churches on International Affairs, attended the foreign ministers' conference at Geneva, Switzerland, to "symbolize the concern of the churches" for the outcome of the conference.

The Commission of the Churches on International Affairs is a joint agency of the World Council of Churches and the International Missionary Council. It maintains offices in New York, London, and Geneva.

Primary purpose of Dr. Nolde's presence in Geneva during the foreign ministers' conference was to "symbolize the concern of the churches that every effort be made, under the principles of the UN Charter, to secure such agreements as will move toward a necessary solution in respect to Berlin, Germany, and Europe."

Sir Kenneth Grubb, London, England, chairman of the CCIA, and Dr. Elfan Rees, Geneva, its permanent representative in Europe was also present in Geneva during the conference. The CCIA was reportedly in touch with the principal participants.

The Commission addressed a communication to them reflecting the concern of the churches and urging the ministers to be affirmative in their approach and to persevere in finding an agreement which will "relieve tensions and move toward more permanent solutions."

The officers of CCIA will report to its affiliated national commissions from Geneva on the progress of the conference and "enlist their interest and prayers for a successful outcome."

No Campus Revival

ANN ARBOR, MICH.—Two University of Michigan religious leaders said here that while church attendance may have gone up slightly in the United States, there has not been a marked increase in religious interest on college campuses.

J. Edgar Edwards, campus minister of the Congregational and Christian (Disciples) Church in Ann Arbor, and C. Grey Austin assistant co-ordinator of religious

affairs at the university, concurred in an interview that the boost in church attendance has not been enough to make religion a major integral factor in most universities.

Mr. Austin pointed out, however, that it always is difficult to describe over-all college religious interest, since conditions vary from group to group. When one student group grows in size, he explained, it may be traced to the personality and approach of its minister.

"The whole trend over the last 25 years, especially the last 10," Mr. Edwards noted, "has been for the church and the campus minister to go to the students rather than have the students come to them."

● 2,000,000 Members

Lutheran Merger

BLAIR, NEB.—Legal and technical problems involved in the formation of a new Lutheran denomination with more than 2,000,000 members were ironed out at a meeting here of the Joint Union Committee of the three merging bodies.

They are the American Lutheran Church, Evangelical Lutheran Church and United Evangelical Lutheran Church.

The new denomination will begin functioning by Jan. 1, 1961.

● 350-Year Witness

For Believers' Baptism

Baptist Anniversary

AMSTERDAM—Delegates from Baptist bodies in most European countries gathered here to commemorate the 350th anniversary of the founding in Amsterdam of the world's first Baptist church.

Dr. Ernest A. Payne of London, general secretary of the Baptist Union of Great Britain and Ireland, was one of the principal speakers.

He told the gathering that the establishment of the first Baptist Community in 1609 had been of "the greatest importance for Christian-

ity." Other Protestant churches, he said, now admitted that "it is at present less easy to justify the baptism of children than in the 17th century."

This was a reference to the belief of John Smyth, founder of the first Baptist church, that infants should not be baptized into the Church.

Bishop Questions Truth of "The More We Get Together The Happier We'll Be. . ."

Anglicans Hedging

GREENWICH, CONN.—Headquarters of the Protestant Episcopal Church will not be moved to the new Interchurch Center in New York, the denomination's National Council decided at a meeting here.

The council instead voted to find a suitable site for a new building to relocate the Church's main offices now partly in Seabury House here and in New York. Manhattan was recommended as a "logical location."

In the report, Bishop Frederick J. Warnecke of Bethlehem, Pa., committee chairman and a leader in the ecumenical movement, declared "We are not certain that 'the more we get together, the happier we'll be.'"

"In some measure," he said, "we would lose our own identity and the impact of our own building." He said there also was "the possibility of problems involved in the use of the common chapel."

PASTORS "CHOPPED UP"

NEW HAVEN, CONN.—Thousands of American ministers are being "chopped up into small pieces" for the promotional purposes of churches, a widely known religious educator has charged at Yale University.

In a stinging criticism of both parishes and national church bodies, delivered during his Lyman Beecher Lectures at the Yale Divinity School, Professor Joseph Sittler, of the University of Chicago, declared that preachers are "in large part prisoners of accredited mediocrity."

QUAKER EXECUTIVE

PHILADELPHIA—Colin W. Bell of Swarthmore, Pa., a native of England, was named executive secretary of the American Friends Service Committee, it was announced here by Dr. Henry J. Cadbury, chairman of the Quaker welfare agency.

Triple Anniversaries for John Calvin



This year marks the 450th anniversary of the birth of John Calvin as well as the 400th anniversary of the founding of his academy and the publishing of his "Institutes of the Christian Religion." Here he is depicted conferring with the Geneva City Council.

BRETHREN HEADQUARTERS

ELGIN, ILL.—A new \$1,623,000 world headquarters building for the Church of the Brethren was dedicated here "to the glory of God and our neighbors' good."

In the dedication address, Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, called on Protestantism "to come to grips with the life and death issues at stake in our world today."

He described religion as "too much a kind of pale potato, a colorless thing that rambles aimlessly from the potato bin to the cellar window without taking root anywhere."

MISSIONS UNITED

BEIRUT—Missionary work of the United Presbyterian Church in the U.S.A. was integrated with the indigenous Evangelical Church of Syria and Lebanon at a ceremony here attended by officials of both denominations.

They mapped plans to give Arab Christians gradual control and ownership of more than a dozen Presbyterian schools, colleges, hospitals and other properties, as well as churches.

Under terms of the merger, missionaries will become fraternal workers serving under the authority of the synod of the national Church—a single body bridging Syria and Lebanon.

Pastor Hits Repeal

During the current fruitless fight of temperance forces to prevent the repeal of prohibition in Oklahoma, Ting Champie, minister of University Place Church, Enid, suggested the following:

Possible Solutions to the Problem

1. Education concerning the problem, results and evils of drinking.
2. We should teach abstinence and not moderation.
3. Prohibition of the sale of liquor and making an evil thing look like what it really is.
4. Let us admit that drinking is a moral and religious problem and let the church speak out courageously concerning it.
5. Let us be conscientious in law enforcement.
6. Develop social control within organizations.
7. We must stand up for human personality and accept our responsibility as an influence upon others.

"He thinks only of self"

by J. Warren Hastings

"My husband is a good man but he seems to feel that the world was made for him only. He never considers the wishes of anyone else. His desires take precedence over the wishes of any other member of the family. Sometimes he is almost intolerable to live with." She sat forward in her chair and pulled at her handkerchief in a nervous fashion.

"How long have you been married?" I inquired.

"We married in 1940—just before the outbreak of the Second World War. Shortly after our wedding, Jim went into the service and saw overseas duty. He served as an engineer and made an excellent record. After the war, one of his buddies said to me, 'Jim is a fine fellow as long as he has his own way. He is very opinionated and it is not easy to get along with him. He was not overly popular with the men in our company.'"

"Is it your reaction that he is opinionated?" I asked.

"My reaction is that Jim is very self-centered. If he once makes up his mind about something, it is impossible to change it and he always feels that his desires should come first. He is utterly selfish. He doesn't care how much anyone else

suffers as long as his wishes are realized.

"If he doesn't get what he wants, he pouts. At the table, he insists on having the choice cuts of steak and the largest helping of ice cream. I suppose one would say that he is very greedy."

"Does he impress you as being very happy?" I asked her.

"No, Jim is not happy. He is one of the unhappiest people I have ever known. He seems to think that by greedily satisfying his own appetites, he will find happiness. I have told him that he will never know inner satisfaction until he shares freely what he has with others. It is a shame to see a man who has such an excellent character make himself unwanted by his basic greed. Do you suppose that if we can get Jim to become a member of the church his disposition might change?" she asked me.

"I suppose that Jim's greed is due in part to the way he was brought up. He was indulged as a child and he never outgrew the effects of it. If Jim will confess Christ and consciously try to follow Him, then you can expect to see some changes in his disposition. The gospel of Christ will break greed in a man's heart."

HARMONY HILL DISCORD

by Leslie E. Dunkin

"We're counting on you Sunday to take the soprano lead in all the singing, Ruth," Arthur Kent informed the choir member as she was leaving the robing room of the Harmony Hill Church. "Don't fail us! I know you can do it for us!"

"What's the special number for Sunday?" Ruth asked. "We didn't complete the preparations for any one anthem."

Most of the senior choir had already hurried away from the Wednesday evening practice. The few, not yet gone, listened closely without turning their faces toward the two or raising their heads. The hour's rehearsal had lacked the usual friendly warmth. The singers sensed their director was not entirely pleased about something.

"Elaine Grove will sing a contralto solo," Arthur Kent replied. "She takes care of the practice for that herself."

"What about Ann—Ann Streater?" puzzled Ruth Crane, as she closed her locker door. "She can carry all the soprano by herself, if necessary."

"I know!" their leader agreed, but without his usual smile. "However, she just told me she'll be out of town Sunday morning."

"Again?" spoke up Frank Day, joining the two in the conversation. "Elaine is singing a solo and again Ann is out of town. I wonder?"

"Stop it! Right now!" com-



Illustrated by FitzSimmons

manded Arthur Kent, backing the stern tone of his voice with two steady steel-gray eyes. "This is Harmony Hill! We want no discord, if we can help it!"

The singers always responded quickly to the least motion of their director's baton. His voice and words demanded the same respect and obedience. Their faith in him and his ability did not waver.

"Ann's not like she used to be in the choir," Frank continued.

"We all know that," conceded their director, "but let's not make matters worse by trying to imagine a reason for it. Stop thinking as well as talking! We need to do something for Ann—not to her!"

"May I say something more?" Ruth waited for any objection by anybody. "I know Elaine has no ill will toward anybody!"

"Nobody will deny or even question that!" Arthur Kent agreed.

The two choir members were pledged to complete silence on what had been mentioned or suggested. However, he directed they might watch and listen, so they could report any new indications or development. With a fuller knowledge, he could avoid making unnecessary mistakes in the future with the choir members.

"But don't talk to anybody else about it!" he concluded. "I know I can count on you!"

Elaine Grove sang her solo in the Sunday morning worship service. Everybody listened very closely. They seemed to hang on every word and tone that came from her lips. Even the squirming boys and girls in the congregation became perfectly still. Many a listener blinked back a swelling tear of approval for the beautiful rendition of the musical message. All the other choir members at the service were proud of her.

Nothing was said about the solo at the next choir practice session. Arthur Kent told Elaine privately how well they all liked her singing. Not a word was mentioned about Ann. The di-

rector was keeping closely his own request to his choir members.

Ann Streater was in her usual place. She too had nothing to say about the previous Sunday. Everybody seemed to be expecting something to happen or at least to be said, but silence about the past prevailed to a disturbing extent.

A male quartet was asked to prepare for the special music for the next Sunday's service. Meanwhile, the entire choir practiced a more difficult number to be used some Sunday not too far distant.

Ruth Crane and Frank Day looked questioningly at each other, but said nothing to anybody. They had found nothing to report to their choir leader.

When Sunday morning came, the minister arose from his chair just before the time for the special music, and announced, "Many requests have been received for Elaine Grove to sing another solo this morning, so the scheduled quartet number will be presented some later Sunday."

Elaine Grove arose to sing her promised solo. At the same time Ann Streater had arisen and was tiptoeing her way out through the choir doorway, with her handkerchief held to her nose.

Ruth glanced toward Frank and he was looking toward her, but neither smiled nor frowned. Arthur Kent looked straight ahead, as though he might be wishing for a rear-view mirror. The audience gave little apparent notice to it as everybody listened to another beautiful solo.

"She sings from her heart to ours!" beamed one woman to her husband, as the soloist sat down. "We can't have too much of it!"

Neither Elaine Grove nor Arthur Kent had forgotten, when the morning worship service had ended. He knew it was not necessary to tell her how fine her solo had been again, but she deserved honest praise and gratitude. However, they were both thinking about something different. Neither had turned to look

at the opening of the requested solo, but both knew what had happened.

"Don't say anything to her, please!" Elaine requested, and she did not have to name the person. "I'm going to see her myself this afternoon. I can't continue this way. Something will have to be done."

"Thanks, Elaine!" he smiled with relief. "If anybody can do it, you can!"

Elaine Grove was wondering to herself what she could say, as she walked thoughtfully to the Streater house on Sunday afternoon. The garage door was open. The family automobile was out. Would her trip to see Ann be fruitless—or maybe postponed?

"I'll try the bell anyhow," she decided. "Ann may be at home."

The door finally swung open and Ann Streater stood framed in the doorway. Words failed Elaine for the moment. She must not say the wrong one—not at a time like this!

"Come in!" Ann directed crisply. "So nobody else can hear!"

Elaine stepped silently into the large brick house. She took a deep silent breath and turned to face Ann.

"Ann, I have something to say to you before you say anything at all," Elaine began with surprising calmness.

"What is it?" Ann refused to turn her piercing eyes away from Elaine as she waited.

"Ann, no matter what you may seem to think, say or do about me," Elaine spoke slowly, calmly and positively, "you'll never stop me from loving you personally, the way a true Christian should. Remember that."

Ann's eyes dropped. Elaine watched her closely.

"I wish I could believe you!" slipped between Ann's tense lips.

"You'll see, Ann," Elaine concluded. "I wanted you to know it direct from me."

Elaine opened the door and walked away from the Streater house without another word from either of them. She wanted

(Continued on page 29.)



Consulting the Pastor by Charles F. Kemp

Solving Problems Takes Time

ONE of the most common mistakes in pastoral counseling is the failure to recognize that the solving of problems takes time. This is true on the part of both the pastor and the one who comes to consult him.

Many people come to the pastor with a misconception at this point. They assume that because on Sunday he takes a subject, divides it into an introduction, three points and a conclusion he can do the same with their problem. It is not that simple. He shouldn't do so if he could. His responsibility is not to give a ready-made solution but to help the person find his own solution and this takes time.

Often a pastor feels that because a person comes to him greatly troubled it is his responsibility to have a solution for this person—before he leaves. *This is impossible!* No one is wise enough to have all the answers to everyone's problems. This isn't even his main task. It is to create such a relationship that the person can drain off the emotion that is causing so much distress, to create the kind of an atmosphere in which a person can think clearly, objectively, and honestly. Only in this way can a person come to the insights that enable him really to understand his own situation and make realistic plans for the future—but this takes time.

Take for example an area like vocational guidance. Some think of vocational guidance as an in-

terview or the giving of some vocational tests and then making a decision. Nothing could be further from the truth.

Vocational guidance is a process, extending over a period of time. It is a process in which an individual gains an understanding of himself, his own likes and dislikes, his own strengths and weaknesses, his possibilities and his limitations.

It is a process in which a person takes into account his hopes and dreams, his life goals and values. It is a process in which he must include his relationships with family, fiancé (or husband or wife) as well as his ultimate commitments and loyalties. In other words, how he is going to invest the time, talents, abilities God has given him.

Together with this attempt to understand oneself must be an understanding of the whole world of work, the relative advantages and disadvantages, of a multitude of possible choices, the opportunities, the future, the satisfactions, the discouragements, the nature, the training and qualifications required, as well as the value to society and the chance to serve.

This is not a discussion of vocational guidance, but the illustration makes it clear that such a process demands time. Some recent studies indicate that those who have taken the longest to reach a decision for the ministry are usually inclined to stay in the ministry the longest.

Take another area commonly brought to a pastor's study: family difficulty or conflict. This is very real and deserves all the help one can render. Both pastor and parishioner need to start with the faith that the situation can be helped but they both also need to recognize it is going to take time.

In such a situation the parties have probably taken several years to develop the attitudes that are causing the difficulty. It is unrealistic to believe they can be changed in a few minutes or in one interview. It takes time but it can be done.

The same thing is true of religious problems. Here is a student who was confused and perplexed by new-found ideas in a college classroom. He said to his pastor, "I've got to be able to understand all of the Bible before I can accept any of it." He was too impatient. After all, men have spent a life time studying the Scripture and still don't understand all of it.

Religious counseling too is a process. It is not telling a person what to believe. It is helping a person to express his feelings, his doubts, his guilt, his anxieties, then leading him step by step with new understandings, making him aware of spiritual resources, starting him on a process of spiritual growth that continues indefinitely.

The important thing is *it can be done* if we make the effort and persist.



"Where the Scriptures Speak . . ."

by the Editor

June 7, 1959

Scripture: 1 Kings 21:1-7, 17-20.

THIS is the easiest lesson to understand and the hardest to follow that we have had for a long time. We can understand what was wrong with Ahab, without any difficulty. He was greedy. So, we recognize greed as one of the characteristics of life that must be avoided.

The trouble is that we are seldom confronted with the chance to kill somebody in order to take over his vineyard. We imagine that we would not do that, in any case. But greed is still a sin, and the opportunities to be greedy are still abundant. Somehow, we often fail, however, to recognize greed in ourselves as being a similar quality to that which caused the downfall of Ahab.

Jezebel is in the middle of this lesson again, as she was last week. It is easy to imagine her, in the fashion that modern movies would deal with her, and as a result, we may be too easy on Ahab. Do not forget that Jezebel did not claim to believe in God and she was not a Hebrew.

Ahab is the fellow who needs to be investigated. Ahab was king of Samaria. Not only did he have the law of Moses handed to him by his people, but he also had had personal encounter with Elijah, a prophet of God. He had ample opportunity both to know and to experience what was right in the sight of God.

Ahab must have had a summer place in Jezreel. At least, he was living there when he became possessed with the idea of owning a vineyard which ad-

joined his land. It belonged to Naboth. As the scene opens, it looks quite normal. There is no effort on the king's part to seize the land or to do anything unethical.

For reasons not stated, Ahab wanted this particular plot of land to add to his own. He made two proposals. He would either trade another piece of land for it or pay for it in money. (1 Kings 21:2.) But let us not slide over this simple offer of a business deal too lightly. There is something under the surface here that might escape us.

Ahab was a Hebrew and he should have known just as well as Naboth what the situation was in regard to the transfer of land. When the Children of Israel came into the land of Canaan under Joshua, they were just a generation which had wandered in the wilderness following slavery in Egypt. The fact was impressed upon them that this land had been given to them by God and was not to be given up lightly.

This general principle applied to families. Land was supposed to stay in the same tribe. (Numbers 36:9.) Ahab, therefore, was asking Naboth to break the rule of his people, which they believed to be God's will for them.

This fact puts the question of greed squarely upon Ahab. He made the first move. He was fortunate, from his point of view, to have a wife who had a different set of ethics from the Hebrew people. Ahab was quite willing to go along with her elaborate suggestion (Verses 8-16), which violated more than one fundamental ethical law.

Here comes Elijah the Tishbite

again! Always available, Elijah quickly obeyed the word of the Lord to "go down to meet Ahab." (Verse 18.) It was a great dramatic scene. Naboth was dead and Ahab was right in the middle of the vineyard admiring his new possession.

Like so many things gained through greed at the disregard of all ethics, Ahab's joy was short-lived. Elijah wasted no time, saying that, "In the place where dogs licked up the blood of Naboth shall dogs lick your own blood."

Poor Ahab! All he could say was, "Have you found me, O my enemy?" (Verse 20.) And Elijah said, "I have found you." Of course, Elijah was his enemy, from the way Ahab was looking at life. Elijah was really his friend, for he brought the word of God to him. Ahab was ill-prepared to receive it at this time.

There are so many dramatic questions in the Bible which point up man's futile effort to escape the will of God. "Am I my brother's keeper?" and "Will a man rob God?" and "Have you found me, O my enemy?" are some of these.

The simple fact is that the children of God cannot escape the watchful eye of God. Our human nature seems to give us an urge to collect and possess things. Our spirits, taught by the divine will, know that there is a breaking point. If a desire to possess causes us to ignore the other person's desire and right, this greed will devour us.

If we imagine that possessions or money are all-important because they will get us what we



Meaning for Today

by W. Marion Rowlen

want in this world, then we have already started in the direction in which Ahab went.

The Scripture

1 Kings 21:1-7

1 Now Naboth the Jezreelite had a vineyard in Jezreel, beside the palace of Ahab king of Samaria. 2 And after this Ahab said to Naboth, "Give me your vineyard, that I may have it for a vegetable garden, because it is near my house; and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money." 3 But Naboth said to Ahab, "The LORD forbid that I should give you the inheritance of my fathers." 4 And Ahab went into his house vexed and sullen because of what Naboth the Jezreelite had said to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food.

5 But Jezebel his wife came to him, and said to him, "Why is your spirit so vexed that you eat no food?" 6 And he said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it please you, I will give you another vineyard for it'; and he answered, 'I will not give you my vineyard.'" 7 And Jezebel his wife said to him, "Do you now govern Israel? Arise, and eat bread, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

21:17-20

17 Then the word of the LORD came to Elijah the Tishbite, saying, 18 "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth, where he has gone to take possession. 19 And you shall say to him, 'Thus says the LORD, "Have you killed, and also taken possession?"' And you shall say to him, 'Thus says the LORD: "In the place where dogs licked up the blood of Naboth shall dogs lick your own blood."'"

20 Ahab said to Elijah, "Have you found me, O my enemy?" He answered, "I have found you, because you have sold yourself to do what is evil in the sight of the LORD."

THERE are some values that men hold dear, and men of integrity cannot be bought off. Dollars do not touch them. There may be those who say that every man has his price, but they do not reckon with *every* man. There may be more incorruptible men around us than we suppose, else civilization would have fallen apart long ago.

Perhaps we may know in this fact the presence of the spirit of God, though we may not have thought of the spirit in such a light. Surely in honorable men God is never far away. "Behold, the tabernacle of God is with men." Most men are honest.

There are always Jezebels around to mislead men who might not stoop low enough to do dishonorable things. And not all Jezebels are women. She managed to trump up a charge against Naboth to get him stoned to death.

Here is the rub—Ahab was mindful enough of the law that he would not press Naboth unfairly. But he had not enough character to make his wife behave herself and observe the law as he did.

If a man would denounce the greed and corruption that sully life for his fellows, how much more can he succeed if he has the moral support of a good wife? Who can tell about the sources of a man's integrity? Is not the man who has family devotions and prayer in his home life stronger and more sensitive to the drag of evil in community life? And conversely, are there men in church who would have a concern for the redress of grievances for their fellowmen if they

had more prayer at home?

After all, a man can be only as truthful and morally concerned as his spiritual life is fortified in daily prayer.

If we would speak where the Bible speaks we should find more of our speech coming to grips with evils like the liquor traffic, crooked politics and the rest of it. We need to know the Bible on matters of moral courage. "Judgment begins in the house of God." "Blessed is the nation whose God is the Lord." "Where there is no vision, the people perish." "To those who love God, all things work together for good." These and many more such verses are good to store away in the depths of the soul to prepare for the days before us.

If the gospel is "the power of God for salvation," does our attendance at church cause us to *hear* the gospel, or does it go in one ear and out the other? If we are to "work out our own salvation with fear and trembling," how are we to work at it unless we have our hands into some actual work now and then of a community nature?

If we believe that Christ arose from the dead and that he lives in the Church, do we believe in the communion as a means of increasing the power and deepening the sensitivity of our souls?

Then we will "discern the Lord's body" in the communion and take a real interest in doing something constructively and unitedly against the crushing effects of entrenched individual greed and social injustice in our own community. This gives iron to the will and gumption to others in need of it.

6th Commandment on the Highway

"Concrete battlefields are taking more lives than all our nation's wars. . . ."



—Courtesy National Safety Council

by Kelvin Wallace Coventry
Derby, New York

THE gray sedan hurtled over the highway with a cargo of seven happy, carefree, lake-bound teenagers. Tomorrow, three of them would graduate from high school.

Then they saw it—too late. The car ahead was waiting for a left turn. The teen-agers' auto slammed into the left rear of the stopped vehicle. Their car shot up an embankment and crashed into a tree.

Dead! Six dead—one injured. A mass of twisted steel and broken bodies.

"It doesn't seem real. It's a bad dream," commented one of their bewildered classmates at the graduation exercises.

Reverend William E. Cusworth changed the theme of his speech at the graduation. He had planned to talk on "Life Can Be Beautiful If . . ." He changed it to "Making Your Life Count," stressing that "with God all things are possible."

Was this an isolated case? Hardly. It happens all the time. Ask any trooper who has to patrol hun-

dreds of miles of highway every week.

"Each accident is a tragedy all of its own," pointed out Cpl. Dennis McComb, a Connecticut State Trooper. "A whole family feels the impact. Life for that family will never be exactly the same again."

A 16-year-old New York girl, a high school honor student, suddenly got the impulse to steal a car. She smashed the car into another vehicle and killed the driver.

"My heart is broken when I think of what great sorrow I have caused your family through the loss of your loved one," the girl wrote to the victim's widow.

"I only wish it could have been me, instead of he, who died," she added. "May God ease your burden of sorrow at this time."

Her father, a well-to-do machine-parts dealer, said:

"Nothing she has ever done before can explain this."

How many people did that accident touch? Will their lives ever

be the same again?

"Concrete battlefields are taking more lives than all our nation's wars," pointed out an Indiana clergyman. "Who doesn't know of someone who was killed or injured by an automobile in his own neighborhood?" he asked.

What can we do about this slaughter on our highways? Isn't it basically a spiritual problem?

In the Canadian Province of Ontario all churches banded together to celebrate "Safety Sunday"—to put the Ten Commandments into operation on the highways.

Thousands of safety kits were turned over to interested clergymen by the Highway Department. These helped them prepare their sermons.

"Everyone believes in the Sixth Commandment," said Presbyterian Dr. E. A. Thomson. "'Thou shalt not kill' must stand behind every effort to reduce the tragic toll of death on our streets and highways."

In Toronto, Pastor William Rutter preached: "So many vices—selfishness, greed, arrogance, hatred, cyn-

ical inhumanity—are mirrored in reckless driving, that the motor car seems almost to have brought out the worst in people."

Dr. S. T. Smythe, delivered this sermon line in Sarnia, Ontario: "Religion primarily teaches love of God and neighbor, and nowhere does one come into more responsible relationship with one's neighbor than in traffic—where everyone is everyone's neighbor."

Recently, a religious crusade aimed at reducing highway accidents got under way at Greenwich, Conn. All religions took part. They made use of special sermons, prayers, to impress motorists with the sacredness of human life.

What do you think they used as a safety slogan? Congregations were called on to "drive as if God were sitting beside you."

"As a traffic violator, you may be able to escape the attention of police," admitted a stern-faced Greenwich judge, "but not the all-seeing eye of the Author of Life, who—according to the Scriptures—holds those who take human life to strict account."

Have you ever hesitated long enough to realize that driving attitudes have great spiritual and moral significance? Didn't Jesus teach us that wrong attitudes are just as bad as wrong deeds?

"As we drive the powerful modern automobile," pointed out layman P. W. Davis before a gathering of his church, "we invoke this verse from Deuteronomy: 'I have set before thee life and death; therefore choose life.' (Deut. 30:19.) Your automobile can be an instrument of good will or evil, of life or death. Which will it be?"

The driver who kills someone, carelessly, will never rest well. Think of the line on responsibility from the Book of Leviticus, 5:16, "He shall make amends for the harm he hath done."

What makes even staunch and seasoned policemen tremble with moist eyes? They are hardened to crime and criminals, but when it becomes their job to pull a white sheet over a crumpled little body in front of an auto bumper, their faces blanch along with the rest.

Wouldn't it be a wonderful thing if every God-fearing citizen put the Ten Commandments into practice on our highways? Aren't they the answer to this serious traffic problem?

Perhaps if we utter this prayer, delivered at the close of a traffic sermon, many of us will see a new dawn in traffic safety.

"In the name of Jesus Christ, who was never in a hurry, we pray, O God, that thou wilt slow us down, for we know that we live too fast; with all of eternity before us, make us take time to live. . . ."

Dora Tolle— Way-Shower to the Blind

by Martha Swearingen

Kansas City, Mo.

This August, Miss Dora Tolle of Kansas City, Missouri, will round out fifteen years of service as State Home Teacher for the Blind.

In three counties—Jackson, Clay, and Platte—this charming, white-haired woman ministers to some six hundred adults, teaching them Braille, typing, Braille musical notation, and all sorts of handcraft such as knitting, crocheting, leather work, weaving, and basketry. More important, she helps them adjust to blindness and gives them hope of a useful life.

Asked how she has managed so successfully to turn personal tragedy into a blessing for others, Dora Tolle flashes a smile that brings dimples to the corners of her generous mouth.

"I've managed," she says, "just as my mother did. She lost her sight at eighteen, and my father died when I was five. I had a brother two years older and a sister two years younger. My mother, a deeply religious woman, always declared that she managed by means of the Ninety-first Psalm."

Reared on a rented farm, ten miles from Nevada, Missouri, Dora Tolle taught a rural school when she was only sixteen. "I played games along with my nine pupils," she confesses, "and I was as excited as they were when we heard the

armistice bells ringing in Nevada, twelve miles away."

Seven years of rural teaching and a degree from Central Missouri State College brought her to the Nevada schools where she taught for eighteen years. The last twelve years, she had the Social Studies and American History in the high school.

Gradually failing sight led her in July, 1941, to an unsuccessful operation for glaucoma, but she carried on for two more years with an assistant in the classroom.

"Reconstructing my life, it was natural," she says, "that I should turn to teaching the blind."

The summer of 1943 she spent at the Home for Blind Women in St. Louis where a Home Teacher prepared her for a position there, assisting retarded children in the State School for the Blind.

The next summer she spent at Western Reserve University in Cleveland studying the History and Philosophy of Blindness, Eye Conditions, and Social Case Work.

"The first two years in Kansas City," she relates cheerfully, "my guide and I called on our clients by street car and bus, carrying Talking Book Machines, white canes, bulky Braille books, and handcraft materials. Just for fun, we kept

(Continued on page 25.)



FROM A WOMAN'S POINT OF VIEW

Are We Well Fixed?

by Mrs. James D. Wyker

Department of Social Welfare
The United Christian Missionary Society

A COPY of another good sermon preached by Dr. John Paul Pack, minister of the University Christian Church, Seattle, Washington, has reached my desk. He gives several quotations from Tennessee Williams' play "Cat on a Hot Tin Roof" and one is by the father, "Big Daddy," who says:

"The human animal is a beast that dies and if he's got money he buys and buys and buys and I think the reason he buys everything he can buy is that in the back of his mind he has the crazy hope that one of his purchases will be life everlasting. Which it can never be."

He also says:

"All my life I have been like a doubled up fist."

Dr. Pack comments:

He had smashed his way and grabbed and held. He was well fixed as far as the world's goods go—well fixed.

Then Dr. Pack gives several Biblical examples of people who are well fixed: Abraham, The Psalmist, Job ("Though he lost his family, his wealth, and his health, he was so well acquainted with the words that proceed out of the mouth of God, he could say, 'I know that my redeemer liveth'").

He further comments:

Jesus was well fixed—though it did not seem so. Tiberias was the Emperor of Rome in those days and he was well fixed. He had everything money could buy and he was a brilliant man; he was a great soldier and administrator, but Pliny, the historian, says of him that he was mo-

rose and unhappy. Jesus left nothing but a seamless robe and the peace that passeth understanding, which the world can never give nor take away.

Peter was so well fixed that the sick were brought into the streets so that at least his shadow might fall on them. They believed it would do them good. Barnabas was so well fixed that he could sell a whole farm and give the proceeds to the church. He was called "The Son of Encouragement." Stephen was so well fixed that when he died his face glowed like the face of an angel.

Dr. Pack asked his congregation, "What does it mean to be well fixed?"

★ ★ ★

This made me wonder, how are we fixed—as a nation?

While I was serving for two weeks in February on the Florida Chain of Missions, I heard Dr. W. V. Middleton, general secretary of national missions of the Methodist Church quote some F.B.I. statistics as he tried to impress upon the people that we have great problems in our own country. I asked him to write down these facts for me. They read:

1. In the United States there are three times as many criminals as college students.
2. There are more barmaids (exclusive of airline stewardesses) than college girls.
3. 100,000 women in the United States enter white slavery each year.
4. 1,000,000 illegitimate babies are born each year.
5. A murder is committed every forty minutes, a major crime every twenty-two seconds.

Are we well fixed?

During March I sat in on the hearings of a House Subcommittee in Washington, considering juvenile delinquency. The facts disclosed regarding this problem were appalling, yet some workers in social welfare asked only for money enough to do some projects—not for trained personnel—because they later said they could not hope to get money for all of it.

The amount of money needed for the prevention and control of juvenile delinquency compared with what this country spends in the military field, or for alcoholic beverages, is small indeed.

How well fixed are we?

Dr. Floyd Faust of Columbus, Ohio, said from his pulpit:

Total sales of alcoholic beverages in the world have fallen off 14 per cent in the past decade. Mendes-France in Paris, Nehru in India, and even Communist countries are promoting vigorous campaigns against alcohol.

America remains the stronghold of alcoholic intoxication. In the United States 75 per cent of our men and 56 per cent of our women over 15 years old drink. We are adding 250,000 each year to the ranks of the users of alcohol. We now have 8 million habitual drinkers, 6 million problem drinkers, and 4 million alcoholics, nearly 1 million of whom are women.

Alcoholism today is 10 per cent more prevalent in our nation than tuberculosis, 50 per cent more common than cancer, and 225 per cent more widespread than polio before the Salk vaccine.

Are we well fixed? Shall we be "at ease in Zion"?

NEWS

of the Brotherhood

• Convention Shaping Up Preview of Denver

BY RALPH NEILL

INDIANAPOLIS, IND.—Program preparations for the 1959 assembly of the International Convention are shaping up in Indianapolis and in Denver, the host city.

Preparations focus on Aug. 28, when the assembly opens in "The Mile High City."

SPEAKERS. Dr. John Paul Pack, president of the 1959 Convention, will give the keynote address on the first evening of the Assembly.

He and many of the speakers to follow him will center their remarks on the 1959 emphasis of the Disciples of Christ, Appraisal and Forecast, and on the assembly's theme, "Called to His Purpose." Dr. Pack is minister of the University Christian Church, Seattle, Washington.

Other featured speakers at evening sessions of the Assembly will be: Dean Liston Pope of The Divinity School, Yale University; President Perry E. Gresham of Bethany College; and Dr. Joseph Sittler of the Federated Theological Faculty, University of Chicago.

Among those speaking to afternoon assembly sessions will be Jack V. Reeve, stewardship secretary, Unified Promotion; Dean W. B. Blakemore of The Disciples Divinity House of the University of Chicago; Charles K. Green, fraternal delegate from the churches of Great Britain and president of the 1960 World

Convention; and Richard Lentz, national director of the family life section of the United Society's department of religious education.

"CONCRETE CITY." A religious drama, *Christ in the Concrete City*, will be performed in the magnificent Colorado outdoors of Denver's Red Rock Theatre on the Saturday evening during the Assembly. The cast, all from the Christian Theological Seminary, Indianapolis, is directed by Dr. Alfred R. Edyvean.

FUNCTIONAL FORUMS. Problems of local church functional organization will be thrashed out in afternoon "functional forums" in nine categories: membership, worship, stewardship, evangelism, world outreach, Christian action and community service, Christian education (divided into religious education and higher education), and property.

PANEL LECTURES. Thomas Campbell's *Declaration and Address*, now 150 years old, will be recalled throughout the assembly and will be the subject of lectures by three Disciple scholars.

• At Broadway Church Wichita Milestone

Broadway Christian Church, Wichita, Kan., will lay the cornerstone on its new \$1,000,000 structure May 31.

This building will replace the edifice completely destroyed by a fire Jan. 13, 1958. The fire, according to William Pearcy of the Board of

Church Extension, was the greatest loss ever sustained by any congregation in the brotherhood.

The new facilities will accommodate 1,100 in the sanctuary, 1,200 in the church school, and 500 in the fellowship hall. There is to be a wedding chapel seating 100, and a prayer chapel for private meditation and prayer.

Office space is being provided for the minister, associate minister, minister of education, administrative assistant, minister of music, and church secretaries.

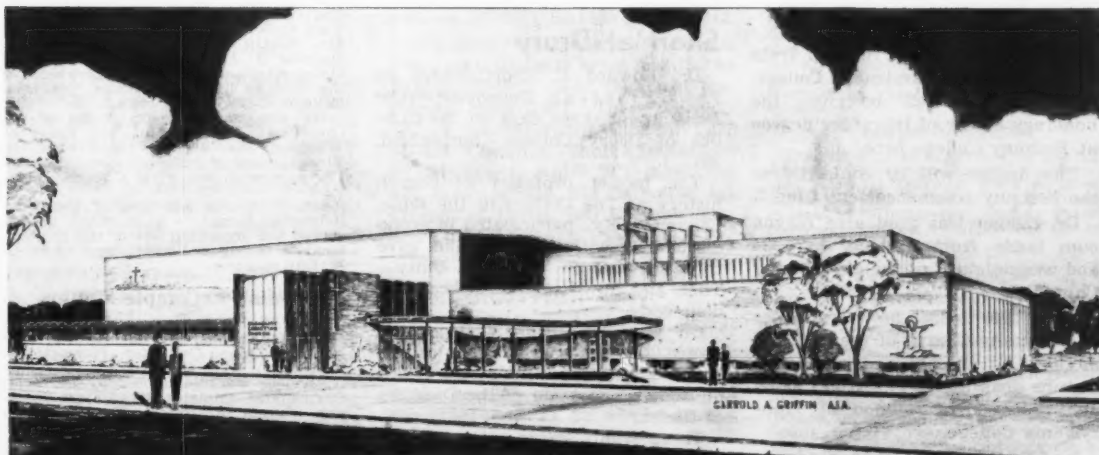
Worship services and church school have been held in West High School, Central Christian Church, and other churches.

Attendance at morning worship continues to average around 1,000, with over 2,000 in attendance on Easter.

Broadway Church is seventh in the number of baptisms throughout the brotherhood during the past year. That the congregation's world vision is still clear is verified by the fact that the church is twenty-seventh in total offerings to organizations.

The new structure will be completed in time to celebrate Broadway's 75th anniversary in 1960.

Garrold A. Griffin, an elder of the congregation, is the architect. John Willis is the chairman of the building committee. Harry H. Cunningham, the minister, came to Broadway from Central Christian Church in Shreveport, La., Dec. 1, 1957—just six weeks before the building was destroyed by fire.



BROADWAY CHRISTIAN CHURCH, Wichita, Kan., lays the cornerstone for this \$1,000,000 structure May

31 and completion is slated for next year. Harry H. Cunningham is the pastor.

TCU Summer School

FORT WORTH—Courses in 27 areas will be offered in the two terms of Texas Christian University's Summer School.

The first six-week session is scheduled from June 8 to July 17, with the second term from July 20 to Aug. 28. Summer commencement exercises will be held Aug. 28.

Instruction will be offered in art, biology, business, chemistry, economics, education, engineering, English, French, geology, German, geography, government, history, journalism, mathematics, music, nursing, philosophy, physical education, physics, psychology, religion, sociology, Spanish, speech-radio-TV and theatre arts.

Brite College of the Bible has planned four three-week sessions. TCU's Evening College will also be in session during the summer.

Indiana Student Work

BLOOMINGTON, IND.—Ed Hill has assumed his duties as ad interim director of student work at First Christian Church here.

He will be the staff person ministering to the Indiana Campus Christian Foundation until a permanent director is selected. Mr. Robert Huber, former associate minister in charge of student program, has recently gone to the United Christian Missionary Society to become the director of the Department of Campus Christian Life.

Mr. Hill served as director of Christian education and is working on a doctor's degree at Indiana University.—HOWARD E. ANDERSON

Bethany Honors Lunger

BETHANY, W. VA.—President Irvin E. Lunger of Transylvania College, Lexington, Ky., will be given the honorary doctor of literature degree at Bethany College here.

The degree will be conferred at the Bethany commencement June 7.

Dr. Lunger was graduated magna cum laude from Bethany in 1934 and was ordained at the old Bethany Church June 7, 1932.

From 1940 to 1955 he was minister of University Church of the Disciples of Christ at Chicago and in 1955 he became dean of the Morrison Chapel and professor of religion at Transylvania College.

In 1956 he was named academic dean at Transylvania and he became president in 1958.

Education Unit at Stephenville, Texas



Dedication services for this new education building of First Church, Stephenville, Tex., have been held.

The dedication sermon was delivered by Don Buck, pastor.

Among the special guests recognized at the service were: Dan Morgan of Fort Worth, building consultant for the Texas Board of Christian Churches; Mr. and Mrs. Horace Maples of Fort Worth, architects for the education building; and Mrs. Sybil Kessler of Mineral Wells, chairman of the board of district 18 of Texas Christian Churches.

Missing CE Copies

Union Theological Seminary, Broadway at 120th Street, New York, is binding *The Christian-Evangelist* for library use. They would greatly appreciate receiving the following missing issues:

- 1930—October 23
- 1934—April 19
- 1935—January 3 and July 25
- 1937—All Issues
- 1939—January 26
- 1940—March 28
- 1944—September 13
- 1955—March 30 and June 29

Short at Drury

Dr. Howard E. Short, editor of *The Christian Evangelist-Front Rank*, spent three days on the campus of Drury College, Springfield, Mo.

The former professor of church history at The College of the Bible, Lexington, Ky., participated in group discussions with students and gave three lectures on "Christian Unity—Then and Now" to the general student body.

On May 29, Drury College will award an honorary degree to Dr. Harlie Smith, president of the Board of Higher Education of the Disciples of Christ.

These events are in recognition of the golden anniversary of the Drury School of Religion.—ALLEN V. EIKNER.

RILEY TO DECATUR

Jo M. Riley for three years minister of First Church, Wilson, N. C., has resigned to accept a call to become minister of Central Church, Decatur, Ill.

Obituaries

Guthrie Birkhead

Guthrie S. Birkhead, for the past 17 years pastor of the First Christian Church of Boonville, Mo., died April 21, after an illness of several months.

Born July 30, 1887, near Owensboro, Ky., he graduated from Transylvania College, Lexington, Ky., and attended The College of the Bible there and Yale University. He was married to Miss Yula Glass of Holden, Mo., and besides Mrs. Birkhead is survived by a son Dr. Guthrie S. Birkhead, Jr., of Syracuse University and Miss Jane Birkhead of the faculty of Iowa State Teachers' College, Cedar Falls, Iowa.

He was several years pastor of the church at Holden, Mo., ten years at Windsor, Mo., sixteen years with the First Church of Jefferson City, Mo., and 17 years with the First Church, Boonville.

Mr. Birkhead was one of the most influential ministers in Missouri, having served the organized life of the brotherhood in many valuable capacities.—C. E. LEMMON

Beulah LeCompte Mullins

Mrs. Beulah LeCompte Mullins, wife of W. T. Mullins, retired minister, died in the Kings Daughter Hospital at Frankfort, Ky., March 13.

Services were conducted by Dr. John C. Chenault, minister of the First Christian Church, Frankfort, Ky.

Mrs. Mullins was born in Franklin County, Ky., and married W. T. Mullins in 1914. She is survived by her husband and one son. Mr. Mullins was minister of the Carthage Christian Church in Cincinnati, Ohio, for 10 years.

New Church Building: New Castle, Ind.



Eight hundred and seven were present for the first worship service in the recently dedicated building of First Christian Church in New Castle, Ind.

NEW CASTLE, IND.—The new First Christian Church, erected here on a new ten-acre site at a cost of \$600,000, was dedicated March 1.

R. Melvyn Thompson has been pastor for over 15 years. The dedicatory address was delivered by President Ira W. Langston of Eureka College, Eureka, Ill.

Speaker for the morning worship on Dedication Day was Jesse M. Bader, of New York City, general secretary of the World Convention of Churches of Christ (Disciples).

The modified gothic structure is built of Bedford stone and includes accommodations for classes, fellowship and worship for all ages. The nave and chancel seats 540 and the narthex will accommodate an additional 200. The balcony seats 200, giving an expanded seating capacity of 940.

Marked by Simplicity

Mr. Thompson observes that the nave is marked by simplicity, balance and color. In addition to the nine-foot stained-glass rose window and the baptismal window there are four pairs of stained-glass windows on each side of the nave. The eight windows to the north enshrine the eight Beatitudes with appropriate symbols and symbolic colors.

The eight to the south emphasize the outstanding episodes in the life of Christ and his great commandments. Included among the symbols are those of the United Nations and the World Council of Churches.

Following the dedication was an open house and a fellowship hour.

Ground was broken for the new buildings Nov. 20, 1955. The cornerstone was laid Nov. 11, 1956. The

first service was held in the church Nov. 23, 1958. The "gray hall" was dedicated Dec. 14, 1958. The fellowship wing (on three floors for adults, youth and children) was dedicated Jan. 11 and the educational wing on Feb. 1. Dedication of the sanctuary was the concluding dedication service.

TCU Breakdown

FORT WORTH—Students of 37 religious groups and denominations—from 44 of the 49 states and 20 foreign countries—were among the record-breaking enrollment of 8,589 at Texas Christian University for all sessions of the 1958-1959 school year.

Following the pattern set several years ago, students belonging to the Baptist Church were the most numerous, with 2,362. There were 1,723 of the Methodist Church, 1,333 of the Christian Church (Disciples of Christ) with which TCU is related, 614 Presbyterians, 598 Catholics, 401 Church of Christ, 380 Episcopalians, 176 Lutherans and 65 Jewish.

Cramblet Hall Gift

Dr. Raphael H. Miller, a former editor of *The Christian-Evangelist*, and Mrs. Miller have contributed \$500 toward the renovation of Cramblet Hall as an administration building for Bethany College.

The gift was made from retirement income out of Dr. Miller's affection for Dr. Cramblet, according

to a news release from the Bethany College News Bureau.

In a letter to Dr. Perry E. Gresham, president of Bethany, Dr. Miller said: "I am herewith enclosing my check for \$500 as my contribution to Cramblet Hall. If I am able I shall send another check for a like amount some time during the year.

"Cramblet Hall is a project worthy of the support the Disciples can give. How grateful we are that you are the president of that great college carrying on the splendid tradition of the Cramblets."

Wilbur H. Cramblet, former president of Bethany College is the president of the Christian Board of Publication.

Obituaries

Mrs. William Martin Smith

Mrs. William Martin Smith (nee Edna Sue Campbell), 43, wife of William Martin Smith of the Pension Fund of Disciples of Christ died in Indianapolis, Ind., March 21, 1959.

Born October 22, 1915, in Enid, Okla., she was educated in the Enid Public Schools, Phillips and Butler Universities. She married William M. Smith, June 30, 1936. He served pastorates at Brownsburg, Indiana and Evansville, Indiana before coming to the Pension Fund.

Among the survivors are a daughter, Mrs. David Whinrey, Bloomington, Indiana and a son, Stephen Smith, Indianapolis, Mrs. and Mrs. Thomas F. Campbell of Sacramento, California (parents), Mrs. Glen Rockwell, Enid, Oklahoma, Mrs. Haskell Lemon, Oklahoma City, Mrs. Harry Royer, South San Francisco, California (sisters), Neil Campbell, Torrance, California and Ted J. Campbell, Houston, Texas (brothers).

Funeral services were held in Northwood Christian Church, Indianapolis, with Theo Fisher, pastor, and Ray W. Wallace in charge.

Mrs. Alice Shoemaker

Mrs. Alice Shoemaker died in our N.W. Christian Home, Beaverton, Ore., March 5, after a gradual decline in health.

She was the widow of B. F. Shoemaker, long time an honored minister, whose last pastorate was at Court St., Salem, Ore. She leaves three daughters, Mrs. Delbert Daniels, wife of our pastor at Bellflower, Calif.; Gertrude, for years a missionary in Congo; Mrs. Merle Price, Seattle, a devoted church worker.

Charles S. Andrus

Charles S. Andrus, father of Iva Lou Andrus (former missionary to India), died April 1, 1959, on his 92nd birthday. He was an elder in the oldest church in Illinois, the Barney Prairie Christian Church. Burial was at Mt. Carmel, Illinois, April 4.

P. F. Hederhorst

P. F. Hederhorst died March 31 at the Good Samaritan Home, Ellsworth, Kan.

Memorial services were held at the Main Street Christian Church, Stockton, Kan., Friday, April 3. Mr. Hederhorst was an active member of the Christian Church since 1921, having served as deacon, elder and as chairman of the board for 12 years. For nearly 20 years he prepared the emblems for the weekly communion service.

A daughter, Mrs. Frances H. Farmer, is director of Christian education at Central Christian Church, Danville, Ill.

● "We Need a Faith . . ."

Teen-age Sermon

JANESVILLE, WIS.—Three teen-age members of First Christian Church here, delivered the sermon on Youth Sunday.

One girl, Susan Kinservik said: "When you hand us the torch, will it be one of harmony within the church, or will just a few still carry the whole load?"

Mentioning teen-age idols who do not drink, smoke or entertain in a place where liquor is sold, Miss Kinservik compared them with adult idols who do all these things.

"We pattern our lives after yours," she said. "We look to you for guidance, not only in the church but outside the church also."

Her concluding point was: "We need a faith to live by. . . . Parents should attend church with their children and teach them to love God and this wonderful world he has made for us. . . . If you send your children, but don't feel you need to go, your children will grow up with the same idea."

Pastor of the church is Barton G. Murray.

Dallas Disciples

At the recent annual meeting of the Joint Board of Christian Churches of Dallas County, Texas, a budget of \$45,080 was adopted for the coming year.

Five new churches and the Disciple Student Fellowship at Southern Methodist University were aided during the past year.

The Oakwood Church was established during the year, and \$22,000 has been set aside in the new budget for the establishment of new churches and the purchase of new church property. Kenneth F. Smith of the East Dallas Church has served as president.

Tom Peake, Jr., has been called to serve as pastor of the Highlands Christian Church beginning April 15.

Missionary in Oregon

TILLAMOOK, ORE.—When Dr. John Ross, missionary to the Belgian Congo, visited the First Christian Church here in January, the entire building was filled to capacity three times during the day.

He brought news and pictures of the new hospital at Lotumbe, a project which the Tillamook church has supported.

The church's assistance has been the surgery and x-ray unit, which is now completed and ready to be

equipped. Pictures of this unit, as well as of the entire hospital, were shown.

In the evening, two other churches on the Oregon coast, Rockaway and Wi-Ne-Ma, brought in delegations. During this service, Dr. Ross baptized nine candidates from the Tillamook and Rockaway churches.

Pastor's Jubilee

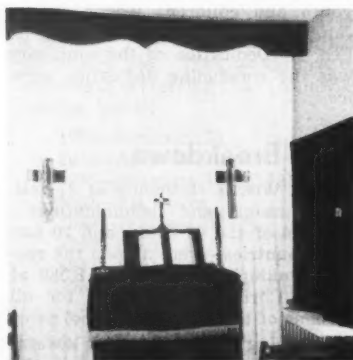
Ben F. Leach, a Christian church minister for 50 years was guest preacher for Howland Community Church, Warren, Ohio, on the occasion of his 50th anniversary in the ministry.

Mr. Leach retired from the full-time ministry in 1956. He began full-time preaching in 1911 in West Bazetta, near Cortland, Ohio.

His last 26 years in the pulpit were divided equally between the Collinwood Christian Church in Cleveland and the Beaver, Pa., Christian Church.

He received his B.A. degree from Hiram in 1911 and his bachelor of divinity degree from Yale Divinity School in 1922.

Classroom Worship



This is the worship center for the classroom of a recently organized college-age Sunday church school class in Runyan Memorial Christian Church, Covington, Ky.

The class was organized under the leadership of Mrs. C. Neil Barnette, wife of the pastor.

The class, organized last fall, was named "the Joy Class"—based upon initials signifying the slogan "Jesus First, Others Second and Yourself Last."

After the classroom was made available the walls were painted, the floors were carpeted from wall to wall and the room was completely redecorated.

The new room also serves as a prayer chapel for the church.

Gifts to Bethany

Two additional Memorial Book Endowment Funds to supply volumes for the new Phillips Memorial Library at Bethany College have been initiated, according to J. Allan Watson, director of development.

Friends of the late I. T. Green, who was a longtime teacher in the department of religion, have contributed more than \$500 to launch a campaign in his memory.

Pledges totaling \$500 have been made for a similar fund honoring the late Cyrus Yocum, a 1904 graduate who was for many years head of the foreign missionary work of the Disciples of Christ.

W. R. Gible Retiring

VINITA, OKLA.—W. R. Gible, minister of First Christian Church here, for nearly nine years, will retire Aug. 1.

During his ministry at Vinita, the Sunday church school has grown from 120 to over 300 and more than 500 have been added to the membership.

More than \$50,000 have been spent on the church property, the budget has been more than doubled in the past five years and the church has no indebtedness.

After more than 42 years' ministry, Mr. and Mrs. Gible plan to retire to their country home and ranch near Blue Mound, Kan. Mr.

NFDD Officers



THE NATIONAL FELLOWSHIP of Disciple Directors elected Spencer Adamson of Central Christian Church, San Antonio (at right), as chairman and Jean Davis of Memorial Church, Kansas City (second woman from left), as secretary. Also pictured are: Bill Foster of First Church, Tulsa, Okla., program chairman; and Verna Evelyn Johnson of First Church, Port Arthur, Texas.

—DORA TOLLE

(Continued from page 19.)

track and found that we walked about forty blocks and climbed some two hundred steps a day!"

Now, with the assistance of Mrs. Anita Knighton, who drives a car, Miss Tolle makes about eighty lesson calls a week, besides rendering many special services such as the travel book concession by which a blind person can travel with a sighted companion for one fare on trains and busses. The deaf-blind, of which she has twenty on the rolls, she converses with by means of the manual alphabet.

An enthusiastic member of the Independence Boulevard Christian Church, Dora Tolle makes God an active partner in her life.

"And I play fair with my partner," she asserts. "I was brought up to tithe. Each Saturday on the farm, we took our chickens, eggs, and butter to town. Mother kept strict account of what they brought, and one-tenth went into a small peanut butter bucket.

"From this, we children each took a nickel to Sunday school at the little United Brethren Church on the corner of our farm. Then, on preaching Sunday, the balance went into the church collection. And mother saw to it that we went to Sunday school as regularly as we did to public school."

Teacher of the King's Daughters Class in her church, Miss Tolle also frequently leads in devotionals. She uses a Braille edition of the Interdenominational Sunday School Lessons and a Braille Bible. In addition, she has a Talking Book Machine—furnished free to all blind persons by the Library of Congress—and on this she listens to Bible and Sunday school lesson recordings.

As part of her service to the blind, Miss Tolle arranges for them to obtain the Talking Book Machine and the vast library of records that go with it. "Recordings most in demand," she says, "are the Bible and *Reader's Digest*."

To her clients, Miss Tolle stresses the importance of regular church attendance as an aid to rehabilitation. She also urges them to be active in other organizations such as clubs and lodges, and to participate in special recreational activities for the blind.

A member of nine national and local organizations, most of which have to do with her work, Dora Tolle sets a fine example of how to carry on despite handicap. "I love conventions," she admits, "and I try to attend at least two a year." She frequently attends book reviews, lectures, and musical programs. "And," she says, "you should see me skipping about at the monthly

recreational meeting for the blind at the Minute Circle Friendly House."

Modestly, she displays a gold and silver loving cup awarded her as the best speech maker in the Echo Club, alumnae association of the Dale Carnegie course. "Last year," she says, "I made twenty-five talks on my work before church groups."

Miss Tolle, who shares her modest home with an employed niece, Miss Evelyn Nichols, does her own housework and the cooking. Asked how she accomplishes all this, she chuckles, "I abide by a simple rule my mother laid down to us children: 'Get up, get at it, and get it done!'"

"On the farm, Mother got us up at five. We children milked the cow, fed the pigs and chickens, got in the wood and water, and in winter walked a mile across the fields to school. At night we did the chores and after supper studied until bedtime at eight.

"In summer, we helped mother raise a bountiful garden and to do the canning. We cooked for thrashers the same as any other family, and the crews always bragged on my mother's meals. An uncle tended the farm for us.

"But with all our chores, we had time to play with the neighbor children—for taffy pulls and skating, for hopscotch and baseball. That early training has been invaluable to me."

Still an early riser, Miss Tolle goes each morning to the office of Vocational Rehabilitation for the Blind where a stenographer takes her dictation and attends to other clerical work for her.

Miss Tolle's brother Robert of Persia, Iowa, also blind, has received much publicity because of his skill at carpentry and plumbing. Her sister, Mrs. Katherine Nichols, teaches at the Franklin School in Nevada, Missouri.

By example, more than by precept, Dora Tolle inculcates cheerfulness, patience, tolerance, and, above all, faith in God and in one's self. She urges the blind to go on working whenever possible, and she speaks with special pride of a young woman, bereft of her sight when she was twenty. Miss Tolle taught her Braille. This girl went on to finish at the University of Kansas City and Drake University, and is now a Home Teacher for the Blind in California.

Beneath the gaiety and the practicality of Dora Tolle lies a deep religious vein. "I make no separation," she says, "between my work and my religion. My work is only the proving ground for those Christian principles which Jesus taught as the Way of Life."

In a very real sense, Dora Tolle is herself a way-shower to the blind.

RELAX . . .

OOPS!

One of the girls at the telephone business office was talking to a customer with a rather faint voice. It sounded as though the caller might be a child, so she said, "How old are you, little girl?"

Came the sweet reply: "59."

—Southwestern Bell Telephone Talk.

★ ★ ★

WHERE IT COUNTS

Every businessman should grumble when his family squeezes the toothpaste tube at the top. This won't change the habits at home, but it will keep him in line for a possible promotion to efficiency expert at the office.

—Presbyterian Life

★ ★ ★

CLASSIFIED

Professor G. E. Lenski of Pacific Lutheran Seminary said in a recent lecture series that weak ministers fall into three categories:

Temptation to Shine

Temptation to Whine

Temptation to Recline

★ ★ ★

Small boy's definition of Father's Day: "It's just like Mother's Day only you don't spend so much."

—AUSTRALASIAN MFR.

★ ★ ★



"I appreciate it."

—DISUNITY

(Continued from page 6.)

in conventions, the growing bitterness of the discussion in the journal representing this new conservative wing, the *Christian Standard*, participation of Disciple leaders in the ecumenical movement and other endeavors in cooperation with other communions, the gradual acceptance of the historical study of the Bible, the impact of the concept of evolution and the social gospel movement plus, of course, the usual psychological and personal factors—these were all profoundly involved in this schism which has rent our Church.

Yes, there is tragedy in our story. But within the Christian faith such tragedy and defeat is never final. Forgiveness and renewal are always possible. We would do well, as a people, to forgive one another, to recognize that "in everything God works for good with those who love

him," and that he can make even "the wrath of men to praise him."

This may be nothing but pious talk, or it may help us all to blaze trails for that time when a future generation that has not known the heat and conflict of these years may find its way back to brotherhood once more.

¹John Augustus Williams, "Life of Elder John Smith" (St. Louis: The Christian Publishing Co., 1870), p. 463.

²Winfred Ernest Garrison and Alfred Thomas DeGroot, "The Disciples of Christ, a History" (St. Louis: Christian Board of Publication, 1948), p. 226.

³Quoted in Cloyd Goodnight and Dwight E. Stevenson, "Home to Bethphage; Biography of Robert Richardson" (St. Louis: Christian Board of Publication, 1949), p. 206.

⁴A. W. Fortune, "The Disciples in Kentucky," Published by the Convention of Christian Churches in Kentucky, 1932, p. 169.

⁵Williams, op. cit., p. 465.

⁶Quoted in Fortune, op. cit., p. 169.

⁷Garrison and DeGroot, op. cit., p. 404.

Anderson, Ind., Plans

Monroe G. Schuster has completed ten years of service as pastor of Central Christian Church, Anderson, Ind.

Members recently attended a Sunday evening anniversary celebration when musical and dramatic sketches portrayed many events during his ministry.

On the same occasion which honored Mr. and Mrs. Schuster, two others were recognized. Mrs. J. Wallace Hall, organist, was given special recognition for her service of more than 25 years. Administrative Assistant Mildred Sims was also honored for her 18 years' service.

The administrative board of the church recently approved the recommendation of the building-fund committee that the church enter upon a building program including an education building, a chapel and a recreation building to cost \$300,000.

Several years ago the sanctuary was remodeled at a cost of \$75,000 and other improvements were made to the present buildings at a cost of \$200,000. When the new buildings are completed in about one year, Central will have invested \$750,000.



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50A177	U. S. Glory Gloss Plain Flag (taffeta)	3' x 5'	18.00
50A180	U. S. Glory Gloss Plain Flag (taffeta)	4 1/2' x 5 1/2'	30.00
50A175	U. S. Glory Gloss Fringed Flag (taffeta)	3' x 5'	23.00

BARGAIN! 48-star flags still available at reduced prices! 30 Bestwear (cotton) 4' x 6' outdoor flags (reg. \$9.60) \$2.00. 11 Glory Gloss (taffeta) 3' x 5' (reg. \$17.50) \$5.00. 7 Glory Gloss (taffeta) 4 1/2' x 5 1/2' (reg. \$30.00) \$10.00.

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—ALEXANDER CAMPBELL



Letters . . .

Service Families

Editor, *The CE-FR*:

First Christian Church, 1505 Fort Bragg Road, Fayetteville, North Carolina, is anxious to become a church home for all our members of the armed forces who come to Fort Bragg and Pope Air Force Base.

Many service-connected families are being served by the church and many of them are contributing to the program in various ways.

The tragedy of the situation is, however, that we don't always know when a family comes and they do not know where the church is. If the ministers will write to me when their people are sent here, I assure them that I will call on every family, or individual, and offer them our Christian fellowship.

—GEORGE T. PIPPIN

EDITOR'S COMMENT: *We have faced this problem since 1941 and it has become more acute since the end of hostilities. Let this letter be one more plea among the many that have been uttered.*

Regretfully Opposes

Editor, *The CE-FR*:

I feel constrained to issue this friendly rebuttal to R. E. Barney's letter (*CE-FR*, March 29) in which he "regretfully opposes" both the Fifth World Order Study Conference in Cleveland and your magazine's endorsement of it.

Mr. Barney, like many others, has opposed the entire Conference's work on the basis of the one item that encourages a reconsideration of the United States foreign policy toward Red China, with further encouragement toward its possible recognition as a nation and admission into the United Nations.

The rest of the Conference's most valuable message concerning systematic disarmament by multilateral agreement, encouragement to break through the cold-war obstacle by competition other than war, more liberal and imaginative economic aid to other people, and support for the U. N. in every effort toward peaceful settlement of disputes, seem to be inconsequential to its critics.

But to question Mr. Barney frankly, is it not rather silly of us

to try to ignore, as if it does not exist, a nation with a fifth of the world's population within its borders? To recognize a nation does not necessitate approval of it. How can we witness the Christian faith and our democratic ideals to a neighbor to whom we do not even speak? I am confident Paul recognized the Roman Empire although he did not approve of its philosophy and policies. Red China is a real nation in our modern world. Ask the Tibetans—they know!

We will never close the cold-war peacefully by ignoring our opponents in it. We will never be able to help our brother Chinese by pretending they do not exist. We can never witness Christ to people to whom we cannot speak. Our only salvation from nuclear destruction is the conference table. We recognize Russia and Yugoslavia, and we recognized Peron's Argentina and Batista's Cuba—why not other nations?

I especially take issue with Mr. Barney's accusation that the Cleveland Conference "must have been a hand-picked group known for their left-wing leanings." What do we accomplish by insisting that everyone who disagrees with us has "left-wing leanings" or is duped by the "sugar-coated" Communist line? When Christian leaders attempt to speak from their Christian conviction and discover means to saving our own lives and the souls of the world, it is indeed a pity they must be branded as radicals.—R. P. KELLY, *Bardstown, Ky.*

C.W.F. Project

Editor, *The CE-FR*:

In a recent issue there is a report headed "Disciples Aid Schweitzer Hospital, Haiti" (*CE-FR*, April 5, 1959.) We in Christian Women's Fellowship are happy that this was a project of ours. As a matter of fact, this was unique in that it was the first time we have ever promoted nationally a special six months' service gifts project to run simultaneously with the year round projects.

We shall continue to promote service gifts in general for our home and foreign institutions as well as

Church World Service, but beginning with the Schweitzer Hospital effort we are planning to promote each year an additional special project for six months of the year.

Information concerning the July-December special project for Thailand has been sent to every Christian Women's Fellowship.—JESSIE M. TROUT, *Indianapolis, Ind.*

Urges Positive Stand

Editor, *The CE-FR*:

Most of us who have studied the Communist menace over the past years realize that the hour is a quarter to twelve midnight for this country and the other countries of the free world.

Christians everywhere should be especially alerted to the Communist menace because this force represents the greatest danger to Christianity in all history. Never before has any philosophy declared so openly its anti-Christ and anti-God intentions.

The time has come, in my opinion, for the Christian press to take a definite and positive stand on this issue. We are not only fighting a desperate fight to save the free world and our own country—but also to preserve those Christian concepts which we hold so dear to our hearts.

Having been an active Disciple for the past thirteen years—both in the Central Christian Church of Orlando and now as Chairman of the Board of our newly formed Central Christian Church of Winter Park—I am particularly anxious that our brotherhood take the active lead in the area of opposing the Communist ideology.

I sincerely hope our *Christian Evangelist-Front Rank* will take a positive editorial stand in this area.—REX HUFFMAN, *Orlando, Fla.*

EDITOR'S COMMENT: *We, too, have been studying, both firsthand, and from afar. We have tried to fight with what we have. Our most serious threats to disaster now are the name-calling organizations which try to destroy people's faith in consecrated Christian, loyal American ministers by calling them fellow-travelers. We pledge you our assistance in exposing these insidious forces, as best we can.*

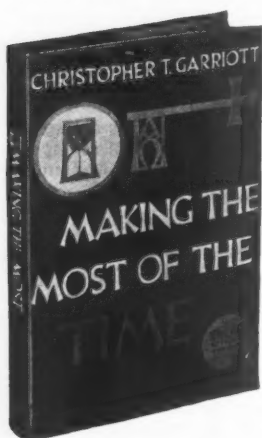
"You Are What You Read"

PRIZE WINNER

Making the Most of the Time. By Christopher T. Garriott. The Bethany Press. 160 pages. \$3.

This book by the Disciple minister of St. Paul's Community Church, Homewood, Illinois, richly deserved the First Award it won in the Bethany Book contest. It is a book for nearly everyone—new church member, intelligent layman, fellow minister, and theological scholar. It has literary, theological and religious excellence.

The religious function of the book



is to release the reader from the kinds of anxieties most prevalent in our time into freedom of the spirit for steady work toward meaningful ends.

The author explores the awe-full implications of atomic power and our latest understandings of space-time and the universe. He recognizes the great difficulty of discovering meaning in our day. But he writes a positive message, and before he states it, he creates in his reader a courageous faith.

That faith enables the reader to believe that it is good news and not futility when he reads, "God has shown us in Christ that persons are redeemable and has called us to redeem the time in which our lives are being lived" (p. 107), and "from the perspective of a thousand years, what we are doing in Christ to make

the most of this time is the only hope of redemption our time has." (p. 139.)

Theologically, the author knows that he is writing in a time when most scholars have declared that the times are irredeemable and we can await only a saving miracle "beyond history." But his message of hope is rooted in a deeply studied Biblical theology which fully recognizes the gracious gift that God has made in and through Jesus Christ.

The author of this book knows his New Testament with an intimacy which puts hundreds of texts at his finger tips for illustrative use and, more importantly, he knows the New Testament in terms of its gospel.

There is an ease and elegance in Dr. Garriott's prose, and wealth of reference to all the world's literature. The clarity and consistency of the writing lure the reader on from chapter to chapter. Through this book a man of extraordinary spirit and earnestness reaches out to share with his fellowman the unsearchable riches of Christ. We need them for our time in order to make the most of it.—W. B. BLAKE-MORE

HANDBOOK

A Handbook for the Preacher at Work. By Jeff D. Brown. Baker Book House. 90 pages. \$1.75.

This handbook by the pastor of the First Baptist Church, Mission, Texas, is elementary in character. The eighty pages of text are divided into twenty chapters. This precludes more than a cursory and superficial treatment of the various phases of the preacher's work.

While the comments are often valid, they are usually obvious and commonplace. There are no references to other books which might be used for wider reading on the topics mentioned.

Careful proofreading would improve sentence structure, spelling and grammar. The book conveys the impression of earnestness, devotion and high purpose, but lack of adequate skill and experience to publish a book.—CHARLES B. TUPPER

SERMONS

The Yoke of Christ. By Elton Trueblood. Harper and Brothers. 192 pages. \$3.

A book of exceptional sermons is difficult to find, but this author is an exceptional preacher. This book is devoted to the theme of the tremendous difference the Christian gospel can make in the lives of men and women.

These eighteen sermons were delivered in American universities, American pulpits and American conferences. The title sermon creates a twentieth-century setting for the gospel. It is Biblical, it is exegetical and it is interpretive. "The Yoke of Christ" leaves the reader with a sense of joy in harness, a sense of freedom although entirely committed under the "yoke."

Elton Trueblood is a master of homiletics. Beyond the spiritual values a reader gains, there is the study in words. The illustrations belong to the author but the idea will become a part of the reader's life. The best example of this is in the sermon "The Courage to Care." Fear of emotion is discussed and by process of involvement, the reader begins to admire the person who has great passion and, thus, the Christ of great love and care. This involvement brings the reader back to the theme of the tremendous difference the Christian gospel can make in the lives of men and women.

Other effective sermons of involvement are "The Necessity of Witness," "The Violence of the Kingdom," "The Problem of the Crowd." But the sermons may be classified generally in two other groups. Since Trueblood is an author with tremendous personal disciplines he is also a writer with powerful intellectual reasoning. (At least as far as this reader is concerned these two characteristics are apt to go hand in hand.) Reason and discipline show in "The Gates of Hell," "The Keys of the Kingdom," "Conversion within the Church" and "Called to Be Saints."

The other group may be categorized as the layman's marching or

(Continued on page 30.)

—DISCORD

(Continued from page 14.)

Ann to think about what had been told her. Nobody else seemed to be present in the house, so Ann would have to be alone to think.

Elaine met nobody on her way home. She too had time to try to think of what more she might do or say. No telephone call came from Arthur Kent. There was nothing Elaine wanted to tell anybody about the apparent personal discord. She solemnly promised herself that her lips would remain sealed. If anything would be said about it, Ann Streator would have to be the one to talk. Elaine would try to talk with her actions.

She went to the next mid-week choir practice. She wondered whether her visit to the Streator home would change Ann or drive her away from the choir and the church. Arthur Kent looked questioningly at Elaine, but asked nothing, so she said nothing.

"Ann Streator hasn't come yet," their director finally commented as he stood before the group for their practice. "I wanted her to sing next Sunday."

He paused to give opportunity for any report on the leading soprano's absence. Nobody volunteered any information.

"I wanted her to sing a duet with Elaine Grove," he explained. "But that takes both of them."

Elaine caught her breath but kept her lips closed.

"Ruth Crane can take Ann's place," he reasoned aloud. "We really need more soloists so nobody's absence will spoil any desired plans."

"Mr. Kent," brought the eyes of all the singers toward Elaine. "May I make a telephone call first?"

"Certainly," he smiled with relief. "We can practice a future anthem while you're calling."

Elaine closed the door to the church office behind her. She did not want anybody to hear what she would have to say. She looked up the Streator telephone number and then dialed it carefully, but determinedly. The telephone rang once, twice and then three times before anybody answered her call.

"Jean Streator speaking!" came clearly over the wire.

"Jean, this is Elaine, Elaine Grove," she began. "Can you come to our church building now? We need you for choir practice."

"Surely!" came the prompt reply. "I'll be glad to come and help!"

Elaine returned to the choir group to report she thought she had arranged for a pair to sing the desired duet for the next Sunday. Arthur Kent smiled at her under-

standingly and refrained from asking for any of the details. He was confident Elaine could work the problem out some way.

"We'll have a good duet prepared for Sunday," she promised them. "May I be excused from the rest of the group practice to work on our special number?"

Arthur Kent was willing to promise almost anything within reason, if only the threatened discord could be removed from the Harmony Hill church choir.

"Let's go to my house, Jean," Elaine suggested, when she met the member of the Youth Choir in front of the church building. "Mr. Kent wants a duet for the special music next Sunday."

"But what about—?"

"I'd like for us to have this as a special personal surprise for your sister, Ann—sort of a birthday anniversary surprise," spoke up Elaine before the inquiry could be finished.

"It can be!" declared Jean. "She has a birthday anniversary next week."

"We want to be ready for her then on Sunday morning," smiled Elaine.

"Can we do it?" puzzled Jean, as they continued toward Elaine's home.

"We sure can," Elaine assured her. "But remember! Not a word to Ann about who is singing. Just be sure to have her present next Sunday morning when you and I sing our duet."

Arthur Kent was puzzled to notice that Ann Streator did not appear in the choir room before the morning worship service. A puzzled smile appeared on his face, when Elaine entered with Jean Streator.

Jean asked to sit in the second row and as near Elaine as possible. When the time for the special musical number came, the two arose and started singing. Everybody listened closely, even more closely when they heard the familiar strains of "Whispering Hope" floating softly out toward them from the two singers.

A short silence followed the last tone of the song, before the minister arose for the morning sermon. Elaine did not hear much of the message, although sleep did not come to her eyes. She was trying to locate Ann Streator in the audience without anybody noticing what she was doing.

"May we have that splendid duet repeated for our closing number?" asked the minister at the conclusion of his sermon. "There can be no better for this morning!"

Jean and Elaine sang like they had never sung before. Elaine was praying earnestly, "Let Ann hear and understand what we're sing-

ing" while her lips were repeating the words of the familiar song.

After the benediction Elaine turned with Jean to leave the choir for the robing room. Ann Streator was waiting outside the door.

"Elaine, I believe you now!" Ann smiled through the lingering tears in her eyes. "Thanks! I'm glad you got Jean to take my place."

"Take your place?" Elaine picked up quickly, slipping her arms around both the Streator singers. "Jean's brought you back to your rightful place! Nobody knows—how happy and thankful I am!"

BOOKS RECEIVED

The Church in Thy House. By Hollis and Elizabeth Pistole. The Warner Press. 94 pages. \$1.25 (Paper); \$3 (Hard Binding).

So You Work With Juniors. By Arlene S. Hall. The Warner Press. 62 pages. \$1 (Paper).

So You Work With Senior High Youth. By Kenneth F. Hall. The Warner Press. 64 pages. \$1 (Paper).

Let's Play Church. By Arlene S. Hall. The Warner Press. 22 pages. \$0.75.

They Knew Jesus. By Olive W. Burt. The Warner Press. 22 pages. \$0.75.

The Gospel of Mark. By Curtis Beach. Harper and Brothers. 124 pages. \$2.25.

Organizing and Directing Children's Choirs. By Madeline D. Ingram. Abingdon Press. 160 pages. \$2.50.

How to Study Acts. By Joseph M. Gettys. John Knox Press. 219 pages. \$2 (Paper).

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—BOOKS

(Continued from page 28.)

ders. Here is Trueblood's first and foremost concern. If a person is content to point out how effective Elton Trueblood has been in improving the ministry of laymen he should be confronted with the fact that Trueblood has effectively challenged ministers with the fruits of the layman's ministry. "The Emerging Order," "The Discipline of Discipleship," "The Abolition of the Laity," "The Ministry of Daily

Work" are sermons that do just that.

The sermon that serves the most pressing need is "A Faith for Scientists." The entire volume is worthwhile. It consistently lifts up the theme. It brings new strength to the gospel in our day. The book closes with emphasis on the home. Trueblood's books always deal with home and family. It is a fitting exclamation to the book filled with good and with good new ideas.—D. K. WOLFE

LUTHER'S WORKS

Luther's Works: Career of the Reformer, Part II. Edited by George W. Forell. General Editor, Helmut T. Lehmann. Muhlenberg Press. 303 pages. \$5.

This volume is part of a joint venture of Concordia Publishing House and Muhlenberg Press, and is one of 55 scheduled for publication over a period of fifteen years. Quite obviously this will be the most complete edition of Luther's works in English.

The classic edition of the sixteenth-century reformer's works has been the Weimar Edition, which was begun in 1883. However, those unable to cope with late medieval Latin and sixteenth-century German will find this American edition basic for their research into the Protestant Reformation.

The volume under discussion contains four documents, the most familiar of which is *Luther at the Diet of Worms, 1521*. This was almost the most dramatic public event of his career, and one which has been given renewed publicity in the current film, "Here I Stand." We have included here a translation of the most complete document prepared by the friends of the Reformation and also a report of the papal representative, Aleander, who masterminded the opposition.

George Forell is well equipped to do this translating and editing, and he is to be highly commended for the work which he has done. The average church member may not contemplate buying 55 volumes of this work, especially if he is not a Lutheran. However, we venture that any minister or church leader who buys a few like Volume 32 will gain much help and much food for thought regarding his own position as a Protestant.—H. E. S.

BOOKS RECEIVED

Jerry Journeyed to Jericho. By Eleanor Lorenz. Comet Press. 23 pages. \$2.

Philemon Among the Letters of Paul (Revised Edition). By John Knox. Abingdon Press. 110 pages. \$2.

The Classic Christian Faith. By Edgar M. Carlson. Augustana Book Concern. 171 pages. \$2.75.

Soldiers of the Word. By John M. Gibson. Philosophical Library, Inc. 304 pages. \$3.75.



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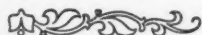
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LET'S TALK IT OVER

by F. E. Davison

I am the wife of young minister and I would like to know your opinion of a large church which does not permit women to serve on its official board and has a chairman who has served for nearly a decade.

Believe it or not, this letter came in the same mail with the one I used last week, and the postmark shows they are separated from each other by more than one thousand miles.

My opinion is not always the opinion of others but you wanted my opinion and you shall have it. In my humble judgment the church is Christ's church and no group of members have a right to set up rules that deny any worthy Christian from serving that church in an official capacity.

In most every church I know there are women who know far more about the program of the church and about world Christianity than any similar number of men in that congregation. The argument has often been that men have better business ability. I believe they tell us that across our nation the women do 70 per cent of all the buying and that would indicate that someone thinks they have pretty good business sense.

Furthermore, my observation has been that on most every official board there is some banker, merchant or retired farmer who has made a success of his own business but has helped to make a failure of the church's business.

What do I think about the same man serving 10 years as the chairman of the official board? First, I admit that there are some cases where that has resulted in growth and development of the church. However, for one such case I am sure I could match it with 25 cases where it has not been a happy experience for either the church or the chairman.

A long time in office has two dangers. One, the members of the congregation will come to feel that this worthy brother makes all the decisions for the church and there is no need for them to give church matters any attention. This happens sometimes no matter how gracious and effective the chairman may be.

In the second place, there is danger in power. The election of one man year after year to a certain office is likely to cause him to think of himself as the indispensable man. This tends to make him a dictator and, as I have often said in this column,

there is no place in the church of Jesus Christ for a dictator—either in the pulpit or in the pews.

Dear Lord, forgive our foolish ways and reclothe us in our rightful minds.



"And after I'd shown such COMPLETE faith—passing a gravel truck on a blind curve at ninety miles an hour!"

